The New Unity

PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Renounce yourself, accept the cup given you with its honey and its gall as it comes,—put personal ambition away from you and then you will find consolation in living or in dying, whatever may happen to you. To repel one's cross is to make it heavy. The eternal life is not the future life; it is life in harmony with the true order of things—life in God. We must learn to look upon time as a monument of eternity, as an undulation in the ocean of being. The ideal, after all, is truer than the real, for the ideal is the eternal element in perishable things.

—Amiel.

WITH the relaxation of work to many of our readers comes the time to ask the question what are you doing to help THE NEW UNITY to more subscribers? Are you mindful of your opportunities and obligations in this direction? Please take a thought and then act for conscience's sake.

MR. FAVILLE'S searching, practical essay has been put into a neat pamphlet form and is known as "The Liberal Congress Leaflet, No. 1." We hope it is the first of many to follow. The pamphlet may be ordered by single copies at five cents each; by the hundred, $2.50. Help along the work by starting the circulation of Leaflet No. 1. What will be the Leaflet No. 2? Suggestions solicited, and these suggestions will be all the more welcome if they bring along the wherewith to carry them out.

TWENTY-THREE annual memberships of $5 each; four $10 subscriptions; two life-memberships at $25 each; two $100 subscriptions; $16 subscribed in amounts less than $5; and five societies aggregating a subscription of $55,—have been entered on the financial secretary's book for the current year of the Congress. We again ask for help from all our readers to carry the list of individual supporters up to the ideal point,—five hundred annual members, one hundred life members. Let us keep the ball rolling.

A CORRESPONDENT writes that "the annual meeting of the Free Religious Association recently held in Boston was considered a fine and strong one. Among the speakers were a Jew, a Roman Catholic priest, an Episcopal clergyman, a Universalist, several Unitarians, and several of the 'unchurched.' The Congress delegate, Rev. A. N. Alcott, made a most favorable impression, and all were encouraged by his statements as to the practicability of forming, in Illinois at least, organized free societies or churches out of scattered liberals."

"THE UNDER DOG" is the name of an unpretentious sixteen-page monthly devoted especially to such political reforms as shall help toward a fairer distribution of wealth to its producers. Its platform includes sound money, equal taxation, anti-monopoly, universal education and international arbitration in the interest of peace. Its interpretation of "sound money" is that of John Phin's "Common Sense Currency," which advocates a gold *standard*, but objects to the use of gold as an ordinary *means of exchange*. The magazine is thoughtful and moderate in tone and promises well for the future.

OUR readers will be interested in the two notes we have borrowed from our associate, *The Reform Advocate*, this week. It is interesting to see how scholarship reveals the common ground upon which Jew and Gentile stand. Mr. Powell's article on the Jewish Sabbath was anticipated by the scholarship alluded to in our note. Dr. Samuel Hirsch was the father of our associate, Emil G. Hirsch of the Sinai Congregation. We are also glad to extend our friend's word concerning the senseless detonations of our Fourth of July. How can we start the needed reformation of a quiet Fourth, a peaceful celebration, a suggestion of heaven rather than of the sulphurous region of an antiquated theology?

IT is with great pleasure that in this issue we republish from *Unity* an article on the Sabbath from the pen of E. P. Powell. The author probably does not know that his fundamental thought was the insistence as far back as 1846 of Dr. Samuel Hirsch, who upon this basis rested his position on the Sabbath question. This article might be read with profit by many rabbis today who for one reason or another have never appreciated the stand taken by our sainted father, and after him by Sinai Congregation. There never lived a more loyal Jew than was Dr. Samuel Hirsch, more true to Judaism than the new spiritual conservatism which attempts to forget that the great reformers ever lived and acted from deep-rooted convictions!

E. G. H.

WE send our greetings to the friends who are to muster at Greenacre near Eliot, Maine, from July 4th to August 31st, to listen to high lectures on great themes ranging through all the modern fields of thought and life. Reform, philosophy, science, religion will engage their attention. The program is under our eye and presents a most attractive bill of fare. A program that contains two lectures by John Fiske, one on "the cosmic roots of love and self-sacrifice" and the other on "the everlasting reality of religion," flanked by such names as Percival Chubb, E. P. Powell, Prof. Cope, Mary A. Livermore, William Lloyd Garrison and many similar names, is certainly attractive. Any one of our readers who will find their lines running in that direction will be fortunate.

THE venerable Father John S. Brown, of Lawrence, Kansas, sending his annual membership check to the Congress, asks, "Cannot that excellent address of Rev. John Faville be printed in tract form? I should

like to circulate five hundred of them among the ministers of Kansas. It would do them good to read it. I do not get as many copies of THE NEW UNITY as I would like. I could use to good advantage fifty copies per week." We have strained our publication resources enough to send Father Brown the five hundred copies of Mr. Faville's address put into pamphlet form. Are there not those who will see that the money is provided and care is taken for the distribution of this pamphlet widely to ministers of all the creed-proscribed denominations in all the States? The Congress will be glad to furnish them for $2.50 per hundred. Send in your orders.

THAT the Liberal Congress at its last meeting was groping in the right direction is proven by the hearty response that comes to us from many quarters. We should be glad to give our readers the benefit of many of our letters, but that it is never our practice to make public the names of those who write to us in the capacity of private correspondents; but the temper of many of our correspondents is well shown by the following extract from the letter of one of the foremost leaders of liberal thought and culture in New England:

"I have never read any number of THE NEW UNITY so helpful and encouraging as the last. After reading, during the previous week, the belittling report in the *Christian Register* of the American Liberal Congress, and then the report in THE NEW UNITY of Mr. Judy's equally belittling 'Resolutions,' it seemed to me that we at a distance must have been deceived in our hopes of the 'promise and potency' of your movement. But now, when I read in your editorial the bold announcement that 'the chief work of the Congress is for the unreached contingency, the isolated souls of America'; and when I read the fine statement of Mr. Alcott, that 'there are men at work with the Congress that will adhere to it, if to do so they have to leave all the denominations under the sun," I feel that we at the east have not been deceived, and that the idea and organization of the Congress will never be abandoned. I am glad, also, to see that, while you encourage the membership and financial aid of liberal churches, you expect to draw your supplies largely from the unchurched,—which seems to me wiser. As one of these I desire to do my honorable share, and beg to be enrolled among the life members of the Association you represent, enclosing the necessary check for this purpose."

THE advent of the glorious Fourth certainly suggests the inquiry into the persistent affinity among us between patriotism and—noise. No other nation on the face of the globe, unless it be the Chinese, punctuates its national memories with satanic and senseless detonations. All of them have progressed away from this primitive savagery. For this is the proper designation of our practice. The savage always expresses his emotions in sound more or, generally, less melodious. As culture advances, the sound element appealing to the ear is repressed by the sight element addressed to the eye. European nations will illuminate their houses and drape them with flags and garlands to signify their loyalty to country. What of pyrotechnics they tolerate is artistically conceived of and carried out. To the official canons of the navy or army is left the language of savage days. The uniformed companies of either service alone have still the function to "boom away"; but even they are restricted to a well regulated code of definite and numbered salutes. In this "land of the free," the right to blaze away on the Fourth seems to be inalienable. Are we still savages? Are the physical conditions which made the red man still operative in us? *Quien sabe?* May a good Lord be gracious unto us this year by giving us patience to endure what from the small boy and his senior shall befall us! E. G. H.

WE print in our Correspondence column another communication concerning Mr. Judy's plan of confederation of the Universalist and Unitarian denominations in Congress work—the Independents and Jewish organizations have no "denominational" life or polity. Certainly all possible steps will be taken towards realizing the common dream, but Mr. MacQueary, like others, seems to forget that the Congress is already doing everything it can under existing circumstances towards bringing about such a representation. Both the American Unitarian Association aud the National Unitarian Conference have considered the official request of the Congress to send representatives. The same has been before the National Universalist Convention officers. In each case they have sent respectful greeting, expressed sympathy, but declined official co-operation for reasons, as it seems to us, quite sufficient. For the National organizations to assume official relations would call up the vexed questions of bases, creeds, endowment funds, the vested rights and the obligations to the above, etc., etc. But we shall keep on asking at all proper times and in all proper ways. One sentence in Mr. MacQueary's letter shows a part of the inherent difficulties. "At the door of the 'Conservatives' would then lie the sin of continued schism." Let us have done with this trying to shift responsibilities upon radical or conservative. Let each work in his own way and with the instrumentalities most in accord with his conviction, and there will be no blame anywhere but larger life everywhere. Discouragement and disease enter the army when it lies in indolence. These dangers disappear when the army moves.

Twenty-Five Years in the Ministry.

The managing editor of THE NEW UNITY recently celebrated the twenty-fifth anniversary of his graduation, marriage and entrance upon the ministry, which event he celebrated by a sermon to his people in which he reviewed somewhat subjectively the quarter of a century's work. A portion of the confidence given to his listeners he is now willing to give to the readers of "THE NEW UNITY." That his life has been a busy one goes without the saying. Although with the exception of two years given to the W. U. C. secretaryship he has been continually a settled pastor, his wanderings have been many. A conservative estimate makes his travelings average fifteen thousand miles a year, which aggregates a stretch that would belt the globe fifteen times during the twenty-five years. No record has been kept of the extempore addresses and lectures given in all kinds of places on all kinds of subjects, which must reach up into the thousands. But the memoranda on his manuscripts show that he has preached and lectured from them 1955 times in 247 different towns, ranging through twenty-five different states and countries. These figures suggest grim exposures to wind and weather, dreary rides through mud and rain, and also glorious prospects of prairie and mountain, happy communings in the solitudes of nature and of life. They suggest indeed much reckless seed sowing, and unless there be some superhuman providence, some economy of the universe hospitable to seed, whose business it is to develop the germ, it has indeed been a wasteful life, twenty-five years of prodigal dissipation. He cannot prove that his grain was not chaff. He may not demonstrate the hospitality of the universe to seed thoughts. He remains dumb in the presence of those who mourn such "wasteful administration," or grieve over the "what might have been" if he had only followed the more prudent planting and deliberate cultivation suggested by the definite seed drilling of modern husbandry rather than the broad-cast sowing. But he thinks it quite likely that if it was to be done all over again he would do it in much the same way, being comforted in the future as in the past by Lowell's assurance that

"No power can die that ever wrought for Truth;
Thereby a law of Nature it became,
And lives unwithered in its sinewy youth,
When he who called it forth is but a name."

Henry Ward Beecher once said that if another flood was to come he would climb to the top of some preacher's "barrel" because it would represent the driest spot on earth. Forbidding enough to this preacher is his "barrel" twenty-five years deep. A grim pile of spoiled paper is the most of it. But once each of those manuscripts throbbed with the best life of his brain. Their sentences represented the sincerity of his heart. He has believed mightily in the sermon. Into it he has poured his weekly maximum. The sermon has been much debased by the modern be-ribboned pulpit in the interest of the modern upholstered pew. He has believed that the sermon should represent the very highest form of literary production. It ought to accomplish more than any other form of art can accomplish with the same outlay of time and strength. A true sermon should inform the intellect, quicken the heart and vitalize the will. It has been too much debauched in the interests of the organ, the choir, the indolent heads and unregenerate consciences of the listeners. The sermon appetite of many a modern man and woman has become very dainty and delicate. Indeed a large number have reached that stage of moral valetudin-

arianism, chronic spirit-invalidism, at which a sermon diet, even in its mildest form, is too strong for them. We believe that Mr. Lord of St. Paul was perfectly right when he said at the recent Western Conference that "a large number of business men and society women stay away from church because they cannot stand the sermon. It cuts too deep. It presents too striking a contrast between what they ought and might do and what they are doing. It makes them feel too uncomfortable." A sermon that does not interfere with men's politics or religion, a sermon that does not expose men's superstitions or prejudices, and, quite as important, a sermon that does not interfere with a man's dinner hour, even by ten minutes, is the sermon that is supposed to be in demand. Wisely or unwisely this preacher has not heeded these prudential considerations in his sermon. He has been willing, when the spirit compelled him, to preach men hungry, to preach men tired, to preach them out of his congregation, and he has been moderately successful in all of these directions.

The sermon is an unrealized and a neglected power in the land today because it has been overlaid by other considerations. When people will go to church not for enjoyment, not for respectability, not simply, even, for moral quickening, but for the purpose of enlarging their lives all around, in search for food for the mind as well as heart, then they will demand of a preacher to do his level best every time, to do full justice to all his resources in the handling of a subject. People will be willing to listen to the sermon just as long as they will to a lecture or an oratorio.

This was a ministry begun in a large faith in human nature. Twenty-five years' work and life have tested that faith severely. It is given a minister to see much—not only of what the world calls the "criminal classes"; perhaps no doctor or lawyer is the recipient of so many confidences and knows the frayed edges of so many lives. Every true minister maintains a non-ecclesiastical confessional. In these confidences the preacher's faith in human nature has been deepened, his hope for the human soul has been heightened. But the minister is also witness to the unconfessed evils of society. He sees much of the meanness that goes with respectability. It is given him to measure the sordid motives that mask under polite and cultivated exteriors. It is for him to know the sad chasm between men's pretensions and their realizations, and whatever his failures may be, based on his own defects, every minister must carry through life many failures that rest on the imbecility, insincerity and lack of loyalty in others; and yet, out of these twenty-five years, this preacher brings a deepening faith in the possibilities of human nature, in the redemptive power that not only lies back of the crimes noted by the calendar, but the redemptive power behind the higher crimes of trade and society. The most grievous sins are the sins of selfishness; the most discouraging shortcomings are the shortcomings of insincerity and unreality.

Again, this minister is more of a Unitarian in thought than ever, but less concerned with the doctrinal battles of theology, its sectarian aspirations and denominational hesitancy. He has learned to love Trinitarian earnestness more than Unitarian coldness. He has learned to believe in a Catholic who lives up to his restricted theology, more than in the liberal who lives way below his inclusive theories. He has been more and more persuaded that problems of life, problems of home and of politics, problems of money and what money will secure, have a more religious bearing than problems of Biblical criticism or of theological creeds. That is to say, his religion has become more and more rooted in anthropology than in theology. Questions of this world so absorb him that he has little time for questions of the next world. Indeed questions of this world are to him the questions of the next world. He is becoming less a sectarian. His passion to make Unitarians was never strong. It has grown less as he has grown older. He has reached out for the Liberal Congress because it represents to him a wider rim, and if anybody will show him how he can stand before the community and before his God in the interests of a still wider fellowship and sympathy he will follow that.

In the midst and hurry of life he will try in the future as in the past to hold a quiet shrine within. There is a temple reared to thought untouched by the tiding passions of today. There is an altar reared to love undisturbed by the clamor for dollars or the anxieties concerning subscriptions. He dares not begin to mourn over mistakes committed, wrong things done; but, standing at the end of a quarter of a century, he can say that, with all the hardships and fatigues, all the anxieties and uncertainties which belong to a minister's life, he will never cease to rejoice that it was given him to know them, and had he a score more lives to live he would give them all to the ministry of religion, religion natural, religion universal, religion practical, and to a ministry which requires, which commands the unreserved energy of strongest souls, which gives play to the widest sympathies of the cultivated heart, a religion deep-rooted in the eternal but ever active in the present.

Our National Day.

In years past, the Fourth of July was our great National Day. It was celebrated in a serious, dignified, joyful and devotional spirit; there were songs and prayers, the reading of the Declaration of Independence and patriotic orations.

Since our late war for the Union, other national days have been consecrated to the memories of Washington and Lincoln, and these are generally observed in a becoming way. But from some cause our once "glorious Fourth" has fallen into neglect, if not into abuse. True, it is still observed as a National holiday; but the most distinctive feature of such a celebration is, that it is the one day in the year for the most possible noise, the most accidents; the most dangerous day, the most generally uncomfortable and dreaded of all the days.

Our Fourth of July has become the great American Fire-cracker Day. It is largely given over to children and boys; to fire-crackers, mimic guns and cannon. A kind of picket-line firing begins some days before, increases with the early hours of the morning of the great Fourth, and as the day advances, deepens into the incessant roar of a battle, with some display of fire works by the older people in the evening.

What all this is intended to represent, it may not be easy to say; but such has become our means of celebrating "the Fourth," and in this particular we differ from all other nations, for in no other country does the fire-cracker so distinctively mark the return of great patriotic scenes of the past. With us, the real meaning of our great National Day is being lost to the rising generations. It is the one day of noise, of fire-crackers, rather than of patriotic inspiration. Indeed, apart from the display of flags, there is very little patriotism about it.

The life of a nation is too large and serious a fact; carries in that life too many prayers and tears and has come by the way of too many sacrifices to have its greatest day given over to noise. A fire-cracker Fourth is hardly a fitting celebration of the great events of 1776. H. W. T.

A Plea to Millionaires.

Has it come to this, that we must pray to the millionaires? And why not? The fact is that this is a millionaire's age. It is made by them as well as they by it. We cannot turn in any direction but we find that whatever we are proud of is the result of accumulated capital. It is the vast power of such capital that is doing today what only one other power in the world was ever before able to achieve—the power of war. I will not discuss the question now whether the competitive system that creates millionaires is the best system—it is the best we now have. And the men of vast wealth have as a whole done as well with their accumulations as we have with our smaller possessions. We can be as proud of our Peabodys, Smithsons, Cornells, Fairweathers, Hopkinses, Whitneys, Rockefellers, Sages, Stanfords, Vanderbilts, Pullmans and Astors as of any other class of citizens. Our great universities, our great hospitals and homes, our extensive railroads, would have been impossible but for this class of men. Our colleges would have lingered a hundred years back of present effiicency but for the generosity of millionaires. They stand behind the church, behind education, behind industrial progress. We need not be surprised that their ambition sometimes carries them into civil and governmental affairs. But you have noted

how seldom in our political and social contests money has been even supposed to be used basely. If men of wealth are in the Senate, there are no more such in proportion than in the days of Madison or Jackson. Washington died the wealthiest man in America; Cleveland and Harrison are not above average wealth.

It is useless to try to force forward any noble idea without an alliance with money—an honest alliance, I mean. The Non-Sectarian Congress was plump full of ideas. It was the sincerest movement of the age—a rifle's range ahead of any, even the most liberal of sectarian movements. It had but two thoughts: God is Father—Men are brothers. How can we pray decently, "Our Father," when we are not willing to pray with all men?

Behind this outlook, which was only the Parliament of Religions in practice, lie three or four necessities. (1) The necessity of a thorough use of the press. What we need is a magazine as broad and rich and fluent and generous, and yet as thoughtful, as it is hopeful. It cannot be had without asking for help. I have no faith in narrow plans and timorous treadings. There are men in Chicago who can be led to see that there is no power like the press; and that a really live magazine is the supremest power of the press. Chicago is becoming not only the commercial, but the literary center of America. When I knew it first, in 1875, it had no publishing houses of importance; nor had it created a distinctive literary taste. It has always gone, inside of twenty years, nearly to the front. New York has New York magazines; and Boston magazines have a distinctive New England flavor. Chicago alone can feel after a thoroughly cosmopolitan manner. Very shortly there must be The New Century Magazine. It will be a stride ahead, in a literary point of view, of any now in the field; as strong and thorough as the English reviews, but as spirited as the best American monthlies. It is not needed as an organ of non-sectarianism; but as expressing the great humanitarian ideas of the coming age. Twenty-five years more will bring us to very near the end of the steam age and the exhaustion of our coal fields. We are approaching an age of more quiet, more reflection. We shall look backward to sum up the lessons of history. The social experimenting and feverish excitement which marks the close of this century will settle into new forms of Church and State. The grandest work a millionaire can now be about is putting his money into alliance with the best thought, the largest hope, the noblest purposiveness to be found. We need an alliance with optimistic scholarship and sanctified gold.

Non-Sectarianism is regarded by the writer only as organized protest. It is another *Non*. It is better, broader, purer, more brotherly; for the most curious thing in history has been, since Luther, the quarreling of the protests. A hundred sects refused to pronounce "no" with the same accent. They have all declined to get their shoulders in line. The most jealous evolutions have been reforms. Each one wished us to camp out at a special mile-stone, and swear not to go beyond that. Is it possible to conceive the disaster of supposing we have touched the finality?

But the only good thing is progress; the only salvation is motion—Godward. Are we not nearly enough through with our off-clearing period to make it certain that we can organize a great co-operative humane effort? To do this we must not look alone to church organizations or church machinery. We must organize also as free devoted thinkers—the children of God in any and every field of investigation. Our political life is poisoned with selfishness; our social life with pretenses; our religious life with narrow bigotries. Who among the wealth controllers, the power wielders, are believers in better things? Who will plant for us the great Humanitarian Magazine?

I can see other fine things that must pray to God's millionaires for help—and pray *till* help comes. Enough for the present. "Ask and ye shall receive; Seek and ye shall find." Our greatest danger is in cowardice and faithlessness. Where God has lodged the power, there we look for it and ask for it.

E. P. P.

Old and New.

Star Dust Revealed by a Sunbeam.

In a recent examination some boys were asked to define certain words, and to give a sentence illustrating the meaning. Here are a few given by the *Educational Gazette*: Frantic means wild. I picked some frantic flowers. Athletic, strong; the vinegar was too athletic to use. Tandem, one behind another; the boys sit tandem at school. And then some single words are funnily explained. Dust is mud, with the wet squeezed out; fins are fishes' wings; stars are the moon's eggs; circumference is distance around the middle of the outside.

An observer of animal life has collected, says the Vienna correspondent of the *London News*, a number of notes upon the behavior of animals during the recent earthquake at Laibach. A railway guard observed that some minutes before the first shock was felt his owl, chained to a tool-house, cried as if for help, and he was with it when the earthquake began. Some forest guards observed hares running, as if for their lives, up a hill before the first shock Partridges flew a long distance. A gentleman who spent the night of Easter Sunday in a carriage saw the pigeons and hawks on a tower flying round it every time that a shock was near. Sparrows and redbreasts also fluttering about and seemed to overcome their fear of men. The most excited of all were the horses. They trembled long before a shock occurred and some fell on their knees and sides. The dogs howled the whole night. When a shock was near their cries were so strange that they struck the ear as something not heard before.

S. R. Crockett, whom the "Stickit Minister" made famous, has now an assured income of $25,000 a year, and he is said to have contracted to do literary work to keep his pen busy for the rest of the century. Only recently he occupied a pulpit in a Scotch village church on a salary of $1,200.

Reformers of all political parties are hailing the National Reform Conference at Prohibition Park, Staten Island, June 28 to July 4, as a most hopeful and significant event. Besides prominent Republicans, Democrats, Prohibitionists, Populists, Socialists and Good Government Club men, who have signed the call from all parts of the country, and are promising to be present as speakers or visitors, the *Independent Press* is taking up the Conference idea enthusiastically.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

The American University.

BY PROF. DR. E. G. HIRSCH.

Oration delivered at the July Convocation of the University of Chicago, July 1, 1895.

The signs are multiplying that the ideal of the American university is beginning to take shape. While the creative week which is destined to mould it into perfect realization has by no means run its appointed length, and is perhaps even not very far spent, yet the first day's formative "Let there be light!" has sounded. Primordial chaotic indefiniteness has yielded to incipient order and fruit bearing concentration. Whatever the American university may and should share with the historic institutions of other lands, enough of its destiny and function is even now indicated to bring out in clear relief the lines along which its own peculiar possessions and possibilities must and will develop. It stands to reason that the American university cannot be a slavish replica of however perfect a European model. According to an old legend, even God's revealing voice, shaking Sinai's cloud-crowned peaks to the very foundations and waking the whole universe to responsive and awe-struck attention, clothed its one fundamental truth in as many dialects as found sound on human lips. Science, indeed, knows no geographical and no national boundaries. Its curiosity and message are for all climes and times. Yet, no two nations approach her altar by the same paths. Historical conditions which even the master of giant genius may not undo, for they have become a part of himself and of his people, introduce also into her world dominion a personal and national equation. This—if one chooses so to regard it—limitation to national distinctiveness in dialect and expression, science shares with every member of the hierarchy appointed to lead man to the sanctuary of the heights vouchsafing the outlook and the uplook into the ideal meanings and relations of things. Art is certainly one of this priesthood. Yet, though she witnesses to a perfection which may beam upon man everywhere, she casts her testimony into certain moulds which differ not merely with the centuries, but also with the countries. Poetry is intensely human, and yet her melodies are always set to diverse keys chosen not merely under the pressure of individual temperament, but clearly responsive to national predispositions. Shakespeare prophesies of the eternally human, because he is so fundamentally British. Isaiah and the "son of man" have appeal for all generations and races, and yet they crystalize their stirring and uplifting thought along axes arising from the very soil of one land and the hopes of one people at definite periods of its career. Religion, the most universal of all human potencies, throws her white light into a many colored spectrum, its lines varying with the zones and epochs revealing the medium through which the one common ray had to pass to token the bow of promise arching across the sky.

These historical conditions cannot be ignored. They are roots of power. The last decade of our century augurs so well for our nation because it proclaims the independence of the American university as confidently as did the fourth quarter of the eighteenth compel recognition for the political autonomy of the republic by the nations o

the earth. Independence, of course, can never be more than relative. Humanity, whatever the complex manifestations of its teeming energies, is organic. It holds its separate parts to interdependence. That the declaration of independence, which for all mankind has made the Fourth of July sacramental, was in its fundamental contentions not an original document, is not a secret. It is the precipitate of the political and philosophical doctrines of the age which lent tongue to Rousseau and pen to Montesquieu. Nevertheless, in its emphasis and its conclusions as applied to a concrete circumstance it was a new creation. As philosophers, those who drew its phraseology had predecessors; as American statesmen, they had none. The undimmed glory of a new initiative is thus theirs.

He who would be for American education the Jefferson to herald the liberating word and intone the birth song of a new freedom, will consciously or unconsciously pursue paths analogous to those which the framers and signers of the declaration of our political independence chose for their confession of faith. In his theories, the spirit of the age will find a powerful echo. His as incontestably as any European thinker's is the past of the race. The failures and the victories with which the records of distant centuries or near decades are vocal, are weighty monitions or winged messages to him. The American educator is no Chinese mandarin who in the anxiety to preserve his independence forgets the interdependence of all ages and countries. For such mandarins, America has no call. But in the application of his wisdom gleaned in all the fields and quarried in all the mines of accessible earth, the American has no more urgent circumstance to weigh and to remember, than that he is neither in Germany nor in England—but in America.

In their temporal appointments even, for many circling years to come, if not for ever, our universities will be confronted with difficulties pressing down to the same degree none of their European continental sisters. In Germany and France and the other transatlantic states, education in its widest scope, from the primary school to the academy, counting among its members the greatest masters, is the solicitude of the government. Museums, libraries and laboratories; funds for publications and grants for scientific expeditions,—are endowed or maintained from the same source from which the police or administrative machinery of organized society draws its support. Moreover, the university stands, on the one hand, in an organic relation to the secondary schools which are regulated with a sole eye to make them the well-equipped drill and recruiting grounds for the higher schools; on the other hand, it is the great and only reservoir supplying the state and the public with functionaries. The university, including the university-like schools of technology, is the sole gateway to a career of honor in the church and the state, in medicine and law. These conditions do not now and probably never will obtain among us. For years to come our universities will yield the palm in museum and similar facilities to the old centers of European scholarship. Even our State universities, in view of certain well-known peculiarities of our present political life, cannot congratulate themselves upon being the objects of the government's anxiety in the sense in which Berlin or Heidelberg may do so. They have good cause to be thankful that the attention paid them by the State legislature is not more intense; the suspicion is well grounded that they would look upon too frequent an inspection by a Legislative Committee as in more than one way a—visitation. The great and glorious work done by many of the State universities, one is safe to say, is not in consequence but in spite of the attention of the Legislatures. The folly of slavish imitations of transatlantic university methods and models is apparent if no other factor be weighed than our antipodal temporal situation.

Higher reasons, however, than these give point to the ambition to create in America the American University, which, while profiting by the larger wealth and longer experience of Europe's historic centers of learning, will blaze paths peculiarly its own. The passion for American educational independence has even now won for the American professor equality with his European colleague, if not of opportunity and facilities, at least of expectation. The last four lustra have wrought a wonderful change in the appreciation, in ever wider circles, of the character, the ultimate aim of university instruction. Time was, when among us the transmission of knowledge was deemed the sole function of the so-called university teacher. This misapprehension recalls as the definition of the instructor's task, Plato's description of the ceremonies incidental to the festivities in the Piræus in honor of the Thracian Diana: *λαμπαδια ἐχοντες αλληλοις διαδιδουσιν.* The horsemen in the nightly pageant, swinging the firebrands, handed them to one another. To transmit to his pupils such light as he himself had received from his masters was esteemed the utmost scope of the teacher's professional obligation.

The emancipation of the American university from slavery to this prejudice was the final triumph over scholasticism, which defeated elsewhere had found its last refuge in our American school methods. The schoolman has implicit faith in *books* and *authority*. Knowledge for him is the acquisition of information established before. This view is involved in the very fundamental proposition of all scholasticism. Truth is a fixed quantity. To it nothing may be added, from it nothing can be detracted. Truth, in very fact, comes to man; he cannot come to and by it. Under the dominion of this idea, Moses and Aristotle, the Bible and the Organon became the taskmasters of all mediæval thought. Life and man dwindled away to a shadowy background, while the "book", the "letter", loomed up in the foreground in gigantic stature. Tradition was the court of final appeal, and precedent the peg to every tether. Christianity, Judaism, Islam were alike under the spell; law and medicine no less than philosophy and theology were left to fret away their fresh impulses in the torture of a Procrustean couch to which, under the despotism of the pre-established "truth" as found in the "books" by the surgery of casuistic dialectics, "life" and "man" had to be fitted. Scholastic education emphasized *books;* the modern ideal, *man.* To restore to living man his birthright which the *dead* book had usurped, was the motive of the struggle which began when the age of discoveries and the crusades demonstrated—by bringing men face to face with new facts for which, in the scholastic scheme, there was neither provision nor place—that the territory of truth embraced wider regions than the parchments of dead authorities had measured. The impulse given by the expeditions of the seafaring nations, to doubt the all-sufficiency of the schoolmen's dogma, and to replace memorizing and disputation by observation, acquired additional momentum in the tendencies leading up to the brilliant century of the Renaissance and its first-born child, the Reformation. Constantinople, forced to surrender to the Crescent of the Tartar, freed Europe from the Cross of Byzantian Christianity—a travesty on the original message of the lowly Nazarene. Old Rome and Greece rising from the tomb, and old Judea's literature once more addressing its appeal in its original tongue to a world craving for freedom, in opening to students access to the true thought of Aristotle and Moses and Jesus, wrested the sceptre from the hands of the peripatetic and the prophets, crippled, as was Jacob by the Angel, by Arab and other commentators. Rationalism and criticism are the next movements in the centuried symphony leading away from the prelude of formalism and literalism up to the fully orchestrated finale of emancipation. But even they are merely introductory to it. It was reserved for our day to find and speak the redeeming word, ending for all time to come the reign of the schoolman. Evolution, the proclamation but in more profound apprehension of the Heraclitean conviction, *πάντα ῥεῖ* enabled man at last to come to his own. Truth is not a fixed quantity. No truth is revealed to man—but in the fulness of the time. And the truth found by one generation cannot limit the curiosity nor blunt the desire for more truth of the next. Tradition as a living force, not as a dead weight, is conditional to progressive life. Repetition and transmission of things known are not final operations. The storehouse of things known supplies data from which to proceed to the finding of new things as yet unknown. And even the acquisition of the known data is not, as the schoolman believed, a mechanical process. "Was du ererbt von deinen Vaetern hast, erwirb es Dir um es zu besitzen!" This counsel of Gœthe compresses into a nutshell the educational faith of our age. The schoolman made the book supreme; the sun around which our thought swings is man and life. The book is made by and for man, not man by the book or for the book.

The pre-eminence of Germany in the republic of science is due to the historical circumstances which allowed her to be the protagonist in this contest for freedom from scholasticism. More clearly by her thinkers than by those of any other nation or tongue was apprehended the necessity of placing life and man, not authority and the book, in the very center of the educational cosmos. Her gymnasia became the nurseries of the humanities and her universities the great workshops of creative minds inviting younger and ambitious souls to the confidences of their inspirations. By whatever errors the history of Germany's pedagogical theories and practices may be fringed, however one-sided this or that emphasis may have been, in the steady pursuit of the one ideal,—that education of whatever grade or character, to be education, shall focus in living *man* and not in tradition and books, from the days of the Renaissance to this hour,—German masters have led the van. The wonderful philology of Germany, child of the Renaissance and the Reformation, was fruit of the passion to learn to know man and to be man. The decadence of the joy and zest in the flowing and rich life of man in Hellas to dry-as dust grammatical micrology which forgets that accidence and syntax are made for and by language and not language for grammar, is to be deprecated, but by contrast it heightens the glory of the original intention of the humanists. German

rationalism and *Aufklaerung* may have exaggerated the creative independence of man and the supremacy of his reason, or on the other hand, in consequence of preceding overestimation of antiquity, may have leaned to the opposite extreme in disregarding the historical influences and limitations; but in comparison with the disdain for reason triumphant elsewhere, even German rationalism is entitled to credentials admitting it to the front file in the regiment of man's emancipators. German rationalism, indeed, produced its own corrector.

The criticism of Kant dethroned reason as an autocrat and made it a constitutional ruler with limitations well apprehended, while Lessing heralded the deeper appreciation of history and the laws of historical development. From these two men dates the new Germany that has become the great teacher of the world. Her fondness for metaphysical constructions, which characterized her efforts during the first four decades of this century, has by many a dwarf of recent years been made the target of ridicule. No doubt, in these speculations there is much to repel the modern thinker. Icarus-like, these idealists sought the proximity of the sun with wings fastened by wax, while we like Antæus draw our strength from the soil under our feet. But the bold systems pretending to penetrate into the very holy of holies of life and being and becoming were the response to a human need, to an unstilled yearning of the human soul, which cannot rest satisfied until it owns or imagines that it owns the one key solving all the riddles of self and world. This yearning is the mother of all mythology, all religion, and—all science. In the "brilliant failures" of the German metaphysical system-architects is dominant again the faith in man and his freedom,—the protest against overstained tradition and authority, the autocracy of the book and the master. The modern German university has remained true to the spirit animating from the days of the Reformation its lustrous career. As long as scholasticism wielded the scepter in our American colleges, the German university could not but be the blessed Mecca for the young and ambitious among us thirsting for freedom and opportunity. To those that in body or in the spirit made this pilgrimage, we owe on this side of the ocean the dismantling of the citadel of scholasticism, garrisoned in our methods and institutions. They have, in tearing down the Chinese wall of authority and book worship to make room for man in American education, won for America a new independence. Germany and Europe today are no longer the only shrines the young scholar must visit. His own country has erected and equipped the arsenals where he may weld his knightly armor.

As long as the book, the precedent, and tradition were the exclusive solicitude, knowledge was repetition, and facts and definitions, in whatever order amassed and memorized, stood not merely for the scaffolding of science but for science itself. The teacher was, indeed, merely the medium to transmit facts which he himself had learned from another. The moment the supremacy of man over facts and books is conceded, the teacher's mission, in whatever school he may be placed, changes. With facts he is but concerned in so far as they are his tools. Knowledge is not repetition but reproduction. The guide to the halls of learning has no other duty but to stimulate the energies of the mind confided to his leadership to reproduction. Method, the power to control facts, the means to discover facts, not the transmission of knowledge, is the ultimate design of all true teaching. This has always been the view of German pedagogics. In winning recognition for this elementary but all important conception, the American scholar has opened for himself another opportunity, admitting him to science's holy of holies. He, condemned so long to act the part of the hewers of wood and the drawers of water, may now aspire to the very high priest's tiara. To teach is not his sole pre-occupation. To search for new truths is also his obligation. Knowledge is not a fixed quantity. Her realm has no boundaries beyond which there is no need to push on. The university professor—and so is the university student—is the Columbus of unknown seas, the Livingstone of unvisited continents. What he knows, is for him an indication of what still remains unknown. What others have found, must always suggest to him that more things are hidden waiting for the explorer's eye!

The American university has in these days found this, to it so long denied, supreme opportunity. Its new sense of independence inspires it also with self confidence that among the busy path-finders its sons shall not be the last nor the least. The sky which arches over our continent is studded with interrogation points as richly as is the firmament of the Eastern hemisphere. The American astronomer, therefore, cannot complain of lack of opportunity for original investigation. Our rocks and rivers, our fauna and flora, our mountains and canyons, spell solicitous invitations for geologists and botanists and biologists promising ample rewards to him who refuses them not the tribute of devoted attention. Indeed, no words are needed to prove the assertion that America has not been step-motherly to the loving suitor who would have her tell him the innermost secrets of her birth and growth. In fact, American scientific men, whatever their specialty,—on the watchtower of the night, spying for the erratic brilliancy of the comet; in the bowels of the earth, cross-examining into eloquence the petrified forests of antecedent æons; in the laboratory, counting the throbbings of the sun's heart, or taking the census of the population of a single drop of water, a microcosmos allowing a peep into the very life-story of a planet,—have even before documented the autonomy of the American scientific investigator.

But there are other fields, and as rich ones to now attract the eye of the American scholar. In them he has already done much more than to glean the corners. The American scholar is no longer the poor wayfarer claiming the leavings under the old Mosaic poor laws. In philosophy and psychology he has made by no means mean contributions. Into archæology and philology, which one would suppose to be the eminent domain of nations bordering on senility, the young giant of the west has taken mighty strides. It is true, the American philologist has not within easy accessibility the treasures of the British Museum; no Vatican in his country reminds him by its very architecture of rare parchments and scrolls and codices stored away in its alcoves; no Alhambra

> "Still recalls
> Aladdin's palace of delight:
> Allah il Allah! through its halls
> Whispers the fountain as it falls!"

no Escorial suggests the glory of Catholic Spain, the conquest of the Moors and the expulsion of the Jews, and whets the curiosity of the ambitious scholar to search for the written witnesses to Jewish love of poetry and metaphysics, Arabic manuscripts and Latin or Gothic documents. Still, even the European scholar, if his love be one or the other of the capricious daughters of Mother Language, must pay her court by waiting on her at her favorite seat of residence. The American scholar is no stranger in the papal library; his fingers have turned often the catalogue of the British Museum and handled its parchments and tablets. Ghizeh, the necropolis of Egypt resurrected to new life, will soon learn to know and to trust him. The American schools at Athens and now at Rome, the American expedition to old Babylon, have annexed the acropolis and the forum and the ruins of Semitic royal palaces to—America. These are now a part of every true American university.

Were even this disadvantage of distance greater than it is for the race who have learned to trust the jealous ocean, the nightmare once of every Roman, by way of compensation, the American university is assigned under the principle of the division of labor many a field to cultivate which the world looks to it. The investigation of the Red Man's civilization, the study of his dialects, is pre-eminently the contribution which American anthropology and glossology is expected to make. The very fact that our republic has become the meeting ground of varied races and nations constitutes it also a laboratory for the ethnologist and sociologist which the European may well begrudge to his American colleague. The very degradation of our municipalities renders them great trial fields for the elucidation of the pathology of municipal government, that cannot but attract and reward the devotee to political science. America has a history; if its archives do not teem with dusty *regesta* and papal bulls or imperial franchises and charters, the formative period of our republic, its constitutional development and much more, was not unworthy the searching acumen of a Von Holtz. That American finance and political economy tempt the schooled mind by the very exuberance of the experiments we have indulged in, stands to reason. American independent scholarship and the American university have both by their earnestness and the vastness of their peculiar opportunity won the right to full recognition in the republic of science.

"Who reads an American book?" could not many decades ago be the insolent skepticism of one who deemed the virgin bride of the setting sun too much engrossed in material work and worry to attune her lyre to song worthy of intonation in presence of British minstrels. Today the taunt of assumed superiority is changed to eager summons for the American muse to sound her lay. For she has assumed David's part and sings to Saul, an ancient world sunk into melancholic surfeit of life, the story of the brighter hope spurring on western manhood to new conquests. So does today American scholarship, like American literature, hold the expectant attention of every land. Its own periodicals command respect and its sturdy yeomen are not infrequent nor minor guests at the symposia of European academ c ans.

But the American university must be and is more. Scholarship and culture cannot be divorced in this country, however lax our courts may be in judging the binding character of the *vinculum matrimonii*. Whatever growing prominence the graduate school shall attain, the college forms an organic part of the university. Both departments gain infinitely by the maintenance of this historically developed interdependence and

interinfluence. The specialist is thus preserved from fatal bigotry; he is kept in touch with the warm currents of youthful, vigorous life. He is not allowed to forget that there is more in this life and to it than a digamma or a twin star, that men are more than consumers of salts and fats. But if by this happy union the scholar is saved from fossilization and ossification, the college student is as effectually protected against shallowness, the stagnation of routine, the ridiculous presumptiousness of sophmorism. The culture studies are as great a solicitude for the American university as are the specialties of the methodic scholar. In this the American is distinct from the European university. What culture implies has been the bone of contention these weary years of educational controversy. Is my belief that our university has solved this perplexity in the truly new American—*i. e.*, non-dogmatic—spirit, a delusion to which the wish is father? The shibboleths of the conflict on either side are certainly misleading. The humanities or the natural sciences, so has been pointed the issue. But are these antithetical? I hold not. It depends upon our point of view whether we affix to one and the same branch this tag or the other. It is only a conventional division which has no real distinction and existence, that would draw an impassable line between the "Natur wissenschaften" and the "Geistes wissenschaften". In the method to be pursued they are insistent today upon loyalty to the same principle. Their matter cannot constitute the essential and clashing distinction. As man is vitally interested in understanding the home in which he lives, every natural science may be claimed for the humanities; but as, again, man is of nature's household, every function of his belongs to the domain of the natural sciences. Philology and philosophy are as legitimately natural sciences as are physiology or anatomy. History, literature, even religion, are not *extra naturam*, but *in natura* and *per naturam*. It is natural for man to be religious as it is for him to breathe. But mark, nature which includes man and man that claims nature as falling within the range of his humanities, are concepts not connoted by the loose use of either term. But science cannot tolerate loose usage of words. Exactness is the prime condition of the scholar. True to the convictions that *natura* and *homo* and even *Deus*, are not irreconcilable antitheses, the American university realizes fully that as in the Father's house there are many mansions so in culture's palace there are many living rooms. Guided by the experience of many generations, yet not blind to the changing needs of the new time, in the spirit of broad tolerance and of deep insight into the humanizing power of everything that man is concerned in, our American university has recognized the legitimacy of the claim that many paths lead to culture. In a certain sense, the classic nations had attained unto fullness of human life. In that sense their literatures will forever be great guides unto humanity. But their deficiencies in another sense shall not be minimized. A classic humanity is less than the humanity demanded by our age. Under wise limitations that experience suggests the *gradus ad Parnassum*, access to the ladder on whose rounds the university guides the student to scale the heights of a cultured scholarship, is open to all, from whatever angle of the broad plain the candidate may seek the privilege of participating in the ascent.

Yet another vital duty devolves upon the American university. It cannot be content with being a cloistered company of cultured and scholarly men and women. Let the stream of its tendencies by all means take rise in the Alpine altitudes of pure thought; let its mother source be among the glacier lakes whose crystal waters are not passion swept or churned by prejudice. But as the rill descends to the lowlands it must widen; it must meet the sister rivulets and open its arms to them; it must roll on through the plains and hurry to throw itself into the embrace of the ocean of humanity. In other words, the American scholar cannot be a recluse. Though he, like the lonely lens-grinder of Amsterdam, must seek to understand all things, he cannot consent to forswear his human affections. He must preserve his capacity for indignation and admiration.

The nation has claims upon him. She is his mother and into her household he is expected to introduce his bride, his science. He must not be the hermit but the prophet, seeking his kind to speak the voice of warning and clarion the appeal to action. In our democracy, the aristocracy which Plato dreamt of as the rulers of his model community must strive for the sceptre by winning over to their clearer way of thinking the multitude. The American university has the function of the Gulf stream. Its influence must belt the broad Atlantic of the people's public life, temper indifference into enthusiasm and fanaticism into tolerance. Our university extension, the very summer quarter—are proof that in this spirit this university was conceived. But this spirit must prophesy over many dead bones, that our people shall respond to the vernal call of the resurrection. No lover of our country and its institutions but must have in his thoughtful moments taken notice of the flight of black-winged petrels foretelling the gathering of a storm. The danger which none may blink arises as much from an overdose of chlorals, called conservatism, as from too free an indulgence in nerve tonic, labeled radicalism. The demagogue is busy compounding his drugs; it is he that reaps the harvest, while we alternate between langor and paroxysms of fever. The conservatism of American institutions has often been commented on. It has stood us in good stead in many a crisis which would have swept away nations on a more mercurial basis.

This conservatism has crystallized in the constitution, this wonderful instrument of political sagacity, and in so doing has stamped upon our institutions their characteristic element. For it is this which distinguishes American constitutional life from that of Great Britain. In the United Kingdom no such breakwater is erected as we possess in our Supreme Court. Beneficial as this institutional conservatism, on the whole, to us has been, it cannot be disputed that, in this epoch of industrialism of ours, emergencies have arisen for which to provide, apparently, the framework timbered in a period of agriculture and provincial barter is not broad enough. Progress is more vital and justice more essential and humanity more sacramental than even constitutional literalism or casuistry. Yet this reconciliation of the political principles of the eighteenth with the social philosophy of the nineteenth century cannot be accomplished by heated prejudice and passionate appeal. That of this we have today a surfeit none may dispute. Selfishness always engenders selfishness. Selfishness wears today too often the cloak of conservatism; it cannot be indignantly surprised that as frequently its own motive assumes as readily the livery of radicalism. The duty to mediate devolves clearly upon the trained minds and men who have learned to pierce beyond the selfish outer crust of interest to to the inner kernel of principles. To the university primarily addresses itself today the admonition: *Videant consules ne quid detrimenti respublica capiat*. Let the consuls be on the alert lest injury result to the commonwealth.

The social question is today the perplexity of every land. It is the penalty which man now pays for his Promethean presumption to yoke the lightning to his plough. I have faith that its solution will be peaceably attained on the continent over which floats the starry banner of Liberty wedded to Law. I question not the sufficiency of our political principles to meet the issue. Yet, I cannot hold with what would pass and pose for American conservatism, that the "foreigner" is the sole disturber of Israel. Were Ahab not sceptred and crowned among us, neither a native nor an alien Elijah could arise to prophesy the judgment. Microbes of plagues will work their deadly havoc only where the conditions favor their culture. We have become urban when one hundred years ago we were rural. Concentration of population in industrial centers is not an unmixed good. Whether the problem be indigenous or imported, matters not; it is with us. Who is commissioned to speak the message of peace? None other but the university! From its halls shall go forth the law, and from it as the Zion of the age the redeeming words.

That our people needs the steadying influence of clearer thoughts on the weighty problems awaiting its decisions, than now it has, is clear. Conservative to the core as our written constitution is, even so fickle have of late become the political sympathies of the voters. And no wonder! Party and principle are no longer exchangeable terms. Party and spoils are. The hustings have degenerated into sounding boards for vociferating politicians whose ambition is office, not the public weal. The race of the giants seems extinct; pigmies usurp their pedestal. And thus, from the Capitol no light proceeds to guide the citizen. He vacillates; "landslides" recur with alarming frequency! Protectionist yesterday, the voter deceives himself today with the belief that he is a free-trader, to jilt his new love again tomorrow with as little reason as he courted her the day before. Such flirtations are not healthy symptoms. The university must come to the rescue. What Liliput of a politician cannot accomplish, Gulliver of a professor must undertake. To his lot also falls the Herculean task of cleansing the Augean stables of civic corruption. Reform is more than a fad or a fetich. The science of public administration must be consulted if the desire of the hour shall event in a lasting change for the better. Without this it will spend its spasmodic enthusiasm and be in its failure a renewed pretext for continuing the old cankerous abuses. The university spirit must be the St. George to kill the dragon of the spoils system.

In dealing with these vital questions conservatism must not clothe itself in indifference to the bugles sounding the advance. If it does this, it cannot but engender the counterirritant of pseudo-radicalism. At the root of spurious conservatism is thought decayed; at that of pseudo-radicalism, thought immature. Thought to keep fresh and to ripen is the mission of the university. Its hands are on the pulse of the age. It

must detect the slackened beat of senility and apply its corrective, as well as the intermittent throb of fevered impatience and administer the sedative. The hand on the dial of time can neither be arrested nor quickened in its steady progress. Pernicious conservatism would fain attempt the former; destructive radicalism is bent upon the latter. The scholar's influence must be for healthy growth. All half-truths, be they dear to the conservative or moulded by the radical, it is for it pitilessly to expose.

And have we not today a surfeit of half truths urged by both conservatives and radicals as the cure-all for all our ills, social, financial or religious? Here is the opportunity of the American university. Shall we be silent when on the one hand conservatism makes of competition a fetich and radicalism would ignore the element of human freedom? Shall no better light be had on government and its functions than that peddled about in the catchwords Paternalism or Self-government? Is conservatism not exposing for food rotten, over-ripe fruit, when it hucksters its insistence that government is only an umpire in a fight which is said to be between equals but which is not between equals? Is radicalism not crying out ware that is but half made, when it lures us to buy its toy,—no government at all, or all by government? Is not the doctrine of rights, so glib on tongue of conservative and radical, also a half-truth? Every right, be it of property, of labor, or of what else, is pillared upon a duty. Shall this be ignored? Who shall speak the liberating and therefore the conciliating word of the full truth, if not he who is searching for it, who knows how to discriminate between the petrifaction of a former truth, outstripped in the fuller life of today, and the hot-house exotic parading as truth as though it was the naturally blown flower,—and will have none of either? The university shall stand for progress and meliorism and exert its influence in this direction, indicated by the upward course of humanity reaching out after the fuller realization of a brotherhood sealed by justice and covenanted in righteousness. Shall not the overstrained appeal to the letters of laws in the interest of selfishness, as well as the total contempt for law, find its correction by a clearer apprehension, through university instruction, of the social function and value of the law?

That the university-trained financier in these days of stupidity or cupidity is a supreme need of this land, who will deny? The shibboleths in the camps prove how pressing this urgency. But also in the pulpit, the university must inspire and preach a better appreciation of religion and the Bible than now among us either conservatism or radicalism seem to possess. Evolution is the bugbear of the one and the idol of the other. "It dethrones God!" both contend. Is this conclusion warranted? University thought accepts evolution but by no means does it admit the conclusions which conservatives by their half-truths and radicals by theirs would urge as inevitable. Evolution is not only mechanical; it is dynamic; it is spiritual. It robs man neither of his dignity nor absolves him of his responsibility. Not how man grew, but that he grew, and into what, is the fundamental consideration. The university is in this as in all other things constructive.

The researches in the department of our university with which I have the honor of being associated, bear directly upon questions which have agitated the conservative and aroused the radical. Our finds have not and could not have satisfied either. Truth we search for; half-truths we could not stop by the way to entertain.

False conservatism would take religion and its literature out of the reach of scientific investigation. Radicalism shouts from the housetops the premature pæan that religion afraid of science is dead. The Bible is beyond all criticism, is the anxious insistence of pseudo-conservatism; the Bible is not worth criticizing, is the retort of religion's unthinking foe. The dogmatism of the conservative produces the dogmatism of the radical. Ingersollism is the inevitable reaction against the bitterness of unscientific Bibliolatry. The university does not exempt religion or Bible from methodical scientific investigation. Does it rob religion of her crown jewels or the Bible of her sparkling gems? Religion is a supreme fact in human life; it is a factor in society, in the state, and has been this at all times. The crimes imputed by half-thought to religion were perpetrated for political reasons. This and much more, comparative research in the psychology, the history, the institutionalism of religion demonstrates in defense of religion. The Bible has had its history; its truths are brought out, not beclouded, under treatment of the critic. False conceptions, errors about the Bible, he disputes. He shows the rise of this wonderful literature in connection with the unfolding of God's purposes in the people whose seers and singers confided its ideals to stone or papyrus. Woe to a Bible that has to be afraid of the Hebrew or Greek grammarian! Woe to a theology which is so little sure of its truth as to dread the search-light of critical studies in sacred literature. This theology, arrant atheism, radical demagogism, operating with notions as crude as are those it attacks, may indeed overturn. The religion of Isaiah and Jesus stands forever; criticism indeed only confirms its message and unique character. The American university in disseminating these correct principles saves religion and the Bible for the American people.

As an American university ours was conceived; as an American university open to the light from arc or lamp no matter where shining, but conscious of its own opportunities and obligations, it is developing. *Vivat, crescat, floreat!* May it live, grow and flourish—into ever greater usefulness as the months roll on and the years lengthen!

Commodus.

BY W. A. CRAM.

To this one, torment and darkness forever. To that one, heaven's light and blessings eternal. "'Tis my will," saith the Lord Jehovah. So preach the Christians.

What's life to me? What the outlook from where I stand, having climbed through long centuries hither? Of old, wise Plato likened the immortal man to steeds and charioteer. One steed celestial born and ever striving upward; the other, baser born and ever striving downward in low desires and appetites. To drive these two through earthly life is the fearful destiny and work of the soul, the charioteer. So life's way is ever a jarring and confusion, a wandering and plunging downward, and a mounting upward; I found it so.

* * *

Heaven and earth in marriage united producing me, Commodus, brute, gladiator, tyrant, what you will. Something of the sage and saint intermingled, or holding fast above, maybe. Who knows? Time alone reveals.

Strange, sad times my charioteer soul has often had driving these two steeds, one heaven-born, the other from hell arisen.

What gods or fate allotted me such a diverse pair? I did not will or choose, O world! What is this you call fate, or heredity?

In that great Rome of history, I see my father in still white majesty and beauty of soul, triumphant in virtue and holiness of being. He trained and wore his body in righteous deeds and stainless folds of sanctity. One hardly knew whether most he loved or scorned the world. From his serene height of stoic purity, he seemed to stoop in pitying tolerance of all earthly things and ways. Its lower hungerings, loves and earth-clod gropings, what were they, save the blood-taints and polutions, the beastly conditions and downward reachings, by the wise man washed away and trampled under foot. As if the worm should scorn to eat his worm-fill, in the mouldering clod and darker ways, then, weak and lean in grosser organs and sense, should seek his metamorphosis into upper ways of life, and could only transform into a starved and aborted butterfly. Thus I saw my father, Aurelius, the divine one, striving through this world's crucifixion to transform into the celestial state.

My mother in childhood's freedom and joyous hope sent the life roots of all her senses deep and wide into the rich mould of this world's beauty and delight, true empress of Rome's great earthly being.

One moment, in fearless loyalty and impetuous longing for that divine ideal she dimly saw and hungered for, in loving reverence she flung her arms around her ascending lord, then tired and hungry, as the child sick of counseled wisdom and virtue's sacrifice, she sank earthward, revelling with its careless sinners and lapsing saints. So she lived her life in full rich blood beats, glorious queen of the human in its earthiness.

Born of the two, I imaged and painted my life out, in strange diversities of intermingling heaven and earth. Here gross motley forms of sense, there intermittent gleams of celestial light. The gladiator's brutal face with blurred lines of saintly wisdom writ. The tyrant's bloody hand with spots clean washed through deeds of loving sacrifice. Often sick, surfeited through body's passion and desire, crying as the child in hunger and darkness cries for light and help.

* * *

My mother, the beautiful worldling, died. My father, the saintly king, died. I, Commodus, the son died, or rather I was flung by the assassin's hand into the vast unknown, where this world's thoughts and deeds, its loves and strivings are seen and understood in a new day's clearer light. We met again in that upper Rome, Aurelius, Faustina, Commodus, we three.

What? Place in that vast unknown where saintly heroism of virtue, vain worldliness, and beastliness may meet?

As the lower is a world strangely interfused and conglomerate of beast and angel, of corruption and flowering beauty, of grossest forms infused with divinest light, in mystic love-bonds marrying and unfolding, through marvelous evolutions transforming and ascending, so the upper Rome, the spiritual, is only the lower death transformed and risen. In the upper ways of life, below death, unseen, your hero saints and earth-stained Magdalens, having passed through death's shadowy birth, in love's and wisdom's futherance oft unite. Marvel-

ous and lovely are the ways of the soul above earth's border. I, Commodus, whom the Christian doomed hellward, as altogether vile and hateful, have seen and know. Was there any home and work for me in that spiritual Rome beyond death's portal?

The same great nature there as here, only a little higher risen. As the soul of the plant climbs to sunlight and sweet air through darkness and corruption, so the soul of me, "tyrant," "brute" and "drunkard," passed death's way onward, finding more light, life's gain, albeit in ways and times that might appear damnation to those who below death see as through a glass but darkly.

I lived and wrought in the lower ways of the vast unseen, where the tyrant's will is tamed to kind compassion, as earth's brute bosom, through the tempest and the lightning, blossoms into flowering beauty and richest fruitage. There my gladiator's brutal strength turned to uphold God's throne and serve his will in loveliness, even as the giant powers of the earthquake are trained by the soul of the forest to upbuild its tree trunks and leafy branches. There human appetites and passions, even the vilest and basest, are transmuted into life's peace and sweetness, as earth's corruption is soul transformed into lovely human faces.

Thus higher nature, for me and through me, wrought for God and Commodus.

Aurelius, Faustina and Commodus alike children of the soul and of nature. Whoso will, let him praise or blame, marking well nature's eternal law, that each one reads and understands according to the measure of light and darkness, the hope and fear he stands in.

* * *

Even in Hell a voice of thanksgiving uprises for the soul and nature eternal, that evermore transmutes all darkness and evil into light and beauty immortal.

Crimes Against Women.

BY MRS. HATTIE TYNG GRISWOLD.

A perfect carnival of crime, and largely crime against women, seems to possess the world. Every week brings its fearful record of shocking murders, each new one more audacious and revolting than the last, and the publication of all the sickening details in the papers doubtless swells the horrible list. The crime fever is almost epidemic. One large element of it seems to be the murder of young girls by so-called lovers; and a constant factor of it is the murder of wives by jealous and drunken husbands. Many of these monsters have of late had the grace to destroy there own worthless lives at the same time, which seems to indicate that they act through a kind of mania. Doubtless it is a mania, produced by drunkenness and licentiousness in most cases; but it is sometimes the result of jealous rage without these causes. Quite often, too, we are told by physicians, this mania is produced by the use of drugs, like cocaine. A large body of men, particularly in large cities, live lives whose logical conclusion seems to be crime and suicide. And any woman who is so unfortunate as to attract their notice and awaken their passions, is at once in the utmost danger. Any intimate acquaintance with these degenerates is for a woman almost a death warrant. What society can do to protect itself against these beasts of prey, is just at present a very serious question. It should receive the attention of all thoughtful people. A few suggestions lie on the surface and should be heeded. First, women should be so instructed by parents, by teachers, by the pulpit and the press, that they shall have the proper horror and dread of a dissolute man, and know him when they see him. The ignorance of woman is one of her greatest dangers. Properly educated, she will know almost instinctively the kind of men to avoid. At present, she rushes blindly into acquaintance with these sex maniacs, and loses many times, if not her life, what is of far more value to her. Then, more protected lives for girls and women seem to be absolutely demanded by the lessons of the time. The reckless disregard of all the restraints which formerly helped to secure the safety of women, is one cause of the carnival of crime. Women and girls have grown to have too great confidence in their power to protect themselves. It is a sad task to inspire them with fear, but it is well to arm them with knowledge. To young men also much instruction upon the consequences of a vicious life is absolutely due. In their earliest youth, and in fatal ignorance, they now lay the foundations of lives whose sure end is disease and death, if not mania and crime, and the transmission of untold horrors to the innocent and helpless who come after them.

One thing more is absolutely demanded, and that the swift and certain punishment of offenders. At present, with the whole machinery of the law in the hands of men, and with the moral character of multitudes of men what it notoriously is, punishment for this class of crimes is uncertain at best, and in many cases quite inadequate. And the great probability of the felon being pardoned out after a very brief term of punishment, is one of the most disheartening phases of the whole matter. It is a favorite pastime with governors. Men thus pardoned, in many cases repeat the very crime they were sentenced for. The growing sentiment toward abolishing the pardoning power, is fed largely by this class of pardons.

One class of legislation much needed has been inaugurated by one or two states. That is, the establishing of an age of consent for boys, as well as girls; and punishing with the utmost severity any woman who corrupts a minor. If we can preserve the boys and girls until maturity, we shall have done much to eradicate the crimes we deplore.

It is time for plain speaking in the interests of humanity. Over-delicacy is now a crime. Scientific facts will harm no one, and ignorance is the greatest foe to morality. The safety of our dearest is at stake. When daughters and sisters are in danger let us not hesitate to warn and to instruct.

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—Religion connects our preparation for heaven with an honorable discharge of the duties of active life.

Mon.—He who acts from faith, acts upon the high principle of regard to the God who made him.

Tues.—What flatters most is always farthest from reality.

Wed.—Every age will prove burdensome to those who have no fund of happiness in their own breasts.

Thurs.—Industry is the law of our being; it is the demand of nature, of reason and of God.

Fri.—True charity is an active principle; it is the soul of social life.

Sat.—We shall never obtain a fair garden merely by rooting up weeds.

—*Dr. Hugh Blair.*

Small Sweet Way.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter.

There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor.

No robin but may thrill some heart,
His dawnlight gladness voicing.
God gives to all some small sweet way
To set the world rejoicing.

—*Our Young Folks*

A Wonderful Egg.

It is but little larger than a turkey egg and, to outward appearance, nothing but such an egg as might be picked up in any farmyard. But inside of the shell there is such a delicate mechanism that an accurate description of it is well nigh impossible, and to get a fair idea of the limits to which human skill may reach, it is necessary to see this marvel.

The eggshell is divided into two parts, but so closely and skilfully are they joined that the naked eye fails to discover the line of junction. The tiny works by which its different parts are operated are a lot of microscopic springs and diminutive wheels, so small that the largest of the lot hardly rivals in size those small spangles which are used in gold lace embroidery.

The arrangement is such that once in each hour the two shells, which are hinged at the base, fly apart with a spring, displaying to view a gorgeous tulip, so artistically and truthfully colored that one can hardly believe that it has not been plucked from a flower bed, instead of being a production of art. The petals of the tulip slowly unfold, opening one after the other, until the flower is full blown.

Within it stands a wee church, with belfry, on the outside of which is a small dial plate, where the tiniest hands point the hour. The latter are so very small that, placed next to them, the finest needle seems monstrous. The hour strikes with a fairy-like tinkling, the church slowly revolves on its axis, when the rear comes to view, exposing the works to sight. Then the petals of the tulip fold together again, the shells rejoin, and for another hour the whole seems to the uninitiated beholder nothing but a common egg.—*New Orleans Times-Democrat.*

DAILY experience shows that it is energetic individualism which produces the most powerful effects upon the life and action of others, and usually constitutes the best practical education. Schools, academies and colleges, give but the merest beginnings of culture in comparison with it. Far more influential is the life-education daily given in our homes, in the streets, behind counters, in workshops, at the loom and the plough, in counting houses and manufactories, and in the busy haunts of men. This is that finishing instruction as members of society, which Schiller designated "the education of the human race," consisting in action, conduct, self-culture, self-control,—all that tends to discipline a man truly, and fit him for the proper performance of the duties and business of life,—a kind of education not to be learned from books, or acquired by any amount of mere literary training. *Samuel Smiles.*

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

Subscriptions to the Liberal Congress

For the Second Year.

We print below a list of the subscriptions made for the current year of the Congress. The list includes all subscriptions received since the report made up in the hurry of an evening session at the Congress. Some mistakes may have been made both of omission and commission. Many addresses are wanting. We solicit the help of subscribers and others toward making the list as correct as possible and to enlarge it indefinitely. Annual membership, $5.00. Life membership, $25.00.

*Peoples Church (Dr. H. O. Hoffman), Bloomington, Ill.	$ 10
*Lenox Avenue Unitarian Church (Rev. Merle St. C. Wright), New York City	25
*William P. Elliott, Chicago	5
*Mrs. E. T. Leonard, Chicago	5
*Moses Hooper, Oshkosh, Wis	10
*Mrs. H. B. Hoyt, Kalamazoo, Mich.	5
*E. C. Hegeler, La Salle, Ill.	100
*Rev. M. Eisenberg, Peoria, Ill	2
*Freeport Liberal Society, Freeport, Ill	10
*First Universalist Society (Rev. A. N. Alcott), Elgin, Ill	10
*Mr. and Mrs. Horace McKay, Indianapolis, Ind	10
*Lewis Jones, Indianapolis, Ind	5
*Lettie C. Stewart, Chicago	2
*Rev. Helen G. Putnam, Fargo, N. D.	2
*Rev. Cora L. V. Richmond, Rogers Park, Chicago	5
*Rev. Florence E. Kollock, Freeport, Ill	5
*John C. Haynes, Boston, Mass	100
*Brooklyn Ethical Assn. (Dr. Lewis G. Janes), Brooklyn, N. Y.	5
*Pres. C. C. Bonney, Chicago	2
*Free Congregational Society, Baraboo, Wis	5
*Rev. W. D. Simonds, Madison, Wis.	1
*A. C. Dodge, Madison, Wis	2
*Mr. Rockey, Indianapolis, Ind	5
*G. S. Grindley, Thomasboro, Ill	5
Rev. L. J. Duncan, Streator, Ill	5
*Alvin Joiner, Polo, Ill	10
*Mr. and Mrs. Chas. Haas, Chicago	10
*Mr. and Mrs. Henry Solomon, Chicago	10
W. C. Snow, Chicago	2.50
Saul G. Harris, Chicago	5
Ed. W. Parker	5
Robert Burt, Jr., Chicago	1
J. L. Gatzert, Chicago, (yearly)	5
S. M. Fischer, Chicago, (yearly)	5
Adolph S. Nathan, Chicago, (yearly).	5
Horatio S. Simons, Chicago, (yearly).	5
Joseph S. Hartman, Chicago, (yearly)	5
H. L. Frank, Chicago, (yearly)	5
*F. C. Bassett, Aledo, Ill	1
*A Friend	1
Rev. H. W. Thomas, Chicago	5
Miss Juniata Stafford, Chicago	1
Mr. and Mrs. W. R. Jewell, Danville, Ill	10
I. N. Bassett, Aledo, Ill	5
S. W. Lamson, Chicago	5
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Simon Florsheim, Chicago	10
*Mrs. Gertrude H. Woodworth, Chicago	5
*Mrs Ida S. Foord, Chicago	5
George H. Shibley, Chicago	10
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*Miss Althea A. Ogden, Chicago	5
Mrs. M. H. Lackersteen, Chicago	5
Mrs. R. H. Kelly, Chicago	5
Mrs. H. C. Barlow, Evansville, Ind., (Life Member)	25
Mrs. Joseph Spiegel	5
H. F. Hahn	5
Adolph Loeb, Chicago	5
Isaac M. Frank, Chicago	5
Mrs. W. C. Dunn, Chicago	2
Mrs. Ella W. True, Chicago	5
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H. Phillips, Chicago	2.50
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*Mr. and Mrs. F. G. Logan, Chicago, (yearly)	0
Harry Hart, (Life Member, yearly)	25
J. A. Stoddard	5
*Lewis Kaufman	5
E. Rothschild, Chicago, yearly	5
M. L. Ash, Chicago, (yearly)	5
*S. T. De Lee, Chicago	5
E. C. Hegeler, La Salle, Ill	100
Mr. and Mrs. Henry L. Frank, Chicago	10
Total	$ 816

Subscriptions to the Liberal Congress since June 27, 1895.

*F. H. Bond, Wenona, Ill. (Life member)	$25
*Mrs. Elizabeth Smith Miller, Geneva, N. Y.	5
*Rev. John S. Brown, Lawrence, Kans.	5
*Col. T. W. Higginson, Cambridge, Mass. (Life member)	25
*I. N. Bassett, Aledo, Ill	1
*Edwin S. Brown, Chicago	5
*Rev. G. W. Buckley, Sturgis, Mich.	2
*S. W. Lamson, Chicago	5

Those marked with an asterisk (*) are paid.

La Porte, Ind.

On Sunday June 23, the Jews and Unitarians of this city completed the organization of a new society which should contain both of these elements and all others who wished to join in a religion regardless of sectarian names. The basis on which they united was as follows: "In the desire to know the truth, to live the right and help humanity in all worthy ways in intellectual, ethical and religious culture, the undersigned associate themselves together under the name of the Liberal Religious Society of La Porte." This basis was adopted with much enthusiasm and about fifty names attached to it, and the following persons were chosen as trustees: Dr. Geo. M. Dakin, August Davidson, Morris Henock, Otto Richter, Herbert Fox, Addie Fox Rathburn, Bella Kramer.

The Sunday School.

The World Is Saved by the Breath of the School Children.

Western Unitarian Sunday School Society.

A special meeting of the directors was called Friday, June 21, at 2:30 p. m., and Messrs. Jones, Bulkeley and Scheible, Miss Lord and Mrs. Leonard were present, Mr. Gould presiding. Minutes of the last meeting were read and accepted. The business was concerning the annual Sunday School Institute and the arrangements necessary for conducting the study of Mr. Gannett's series of lessons on "The Flowering of Christianity into Universal Religion," which is the last in the "Six Years' Course of Study." After discussing the possible resources, a motion was made by Mr. Bulkeley, and carried, that the ninth annual Sunday School Institute be held at Tower Hill, Aug. 5 to 16 inclusive. For the conduct of the same a committee of three was appointed, of which Mr. Gould was made chairman and was authorized to name his associates.

E. T. LEONARD,
Secretary.

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[From THE NEW UNITY, May 2, 1895.]
The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.
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Correspondence

EDITOR OF UNITY:

In THE NEW UNITY of the 13th inst. I find an editorial whose last paragraph I desire to quote and comment upon. Paragraph below:

"Our appeal is not to denominations that are already burdened with organic tasks too great for them. Let those who find in these tasks an adequate outlet for all their missionary zeal, moral purpose and spiritual enthusiasm stay with such, and Heaven bless them in their high work. The appeal of the Congress is to the societies that have an aching for a fellowship wider than any denomination now existing in the world, a fellowship not wholly *summed* by the traditions or words Unitarian, Universalist or Jewish; and most of all to individuals outside of all societies, those who are cruelly deprived of the privileges which the Congress would fain multiply. The Congress work is for the submerged tenth of the people outside and beyond the reach of all the existing 'isms.'"

Now, you will believe me, I hope, when I assure you that I "have an aching for a fellowship wider than any denomination now existing in the world, a fellowship not wholly summed by the traditions" or names of any existing denomination. My past record as a "heretic" ought to prove this; my known sympathy with and humble support of the Liberal Congress ought to confirm it. From the day we met in the Art Building to talk over the possible union of Liberal forces to the present I have hoped and believed that the Congress, which sprang from that meeting, would be the blessed agent of effecting a federation and co-operation of all liberal religious and ethical societies. I still believe this possible if our leaders are judicious in conducting the work of the Congress. But I hope you will permit me to say that I think the plan proposed in the editorial just quoted will, if carried out, utterly defeat what the "Articles of Incorporation" declare to be the prime object of the Congress, namely, the federation of *all* religious and ethical societies in a larger fellowship, and it will inevitably result in the establishment of a new sect. I say this not because I am a "denominationalist," for I am not, but because it seems as clear as noon-day.

"Our appeal," you say, "is not to denominations," but "to societies that have an aching for a fellowship wider than any denomination now existing in the world." If that appeal is responded to the result will be simply this: The Independent Congregational and the Ethical Societies, a few Jewish, a few Unitarian, a few Universalist parishes, and those new churches which the Congress can found—will form themselves into the "one hundred and forty-eighth sect." The history of all past sects justifies us in believing that this new sect will, in time if not at once, share the fate of all sects—become truly sectarian and accomplish no more for the unification and edification of the religious world than existing sects have accomplished. It is because I am opposed to all sectarianism, new as well as old, that I cannot endorse your position in the above paragraph.

On the other hand, it seems to me that the plan proposed by Mr. Judy's resolutions is at least worthy of a trial, and if it should result in success your desire would be even more grandly realized than it can be by the plan you propose. The federation of the denominations will carry with it the federation of the societies composing those denominations; whereas the federation of individual societies will simply cripple existing denominations and accomplish no greater good than can be accomplished without a new sect. Unless I am greatly mistaken even the most liberal men in the denominations will refuse to support the Congress on such terms, and they

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I hope I may be able to find in the Congress that larger fellowship for which you and I and all of us yearn. In other words, I hope it will prove to be the agent of religious unification—not the cause of further disintegration of organized religion.

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THOMAS BOOBIG: A complete enough account of his life and singular disappearance. Narration of his scribe. By Luther Marshall. Boston: Lee & Shepard, 349 pp.; $1.50.

This is a very odd story. A fairy story for adults, or, rather, a titan tale. Boobig is a boy, who about the age of fourteen begins to grow prodigiously, and when he is twenty-one reaches a height of about sixty feet. But there is no limit to the possibility of his growth, and at times he can stretch up far higher. He is a quiet, thoughtful youth and man, and tries to understand the mystery of his life and to know what is expected of his great powers. He feels the isolation from the every-day life of man to which his great stature condemns him, and moralizes upon it. It is such parts of the book as this that can only have a meaning for the elders; much of it may mildly interest a child. Of the quest upon which he enters, and of his abrupt disappearance, the reader must learn for himself.

F. W. S.

OUTLINES OF SOCIAL THEOLOGY. By William De Witt Hyde, D.D., President of Bowdoin College. New York: Macmillan & Co. 260 pp.; $1.50.

We have here one more book which shows how pervasive the thought of Hegel is at the present time and that its best use is that where it is valued for its suggestions and not for its dogmatic and systematic character. Dr. Hyde is a young man, notwithstanding his D. D., and he has written a very youthful book. It abounds in good things and so long as it keeps to the region of pure thought the rational religionist will find little difficulty in keeping him company. But when he endeavors to make certain doctrines of Christian theology the symbols of his Hegelian philosophy, we hesitate, we halt. From first to last Hegelianism has lent itself to a great deal of this sort of thing, Hegel himself setting the example and finding the whole body of Lutheran theology in his philosophical ideas, and not only the Lutheran theology but the Lutheran Consubstantiation. Nothing could be more arbitrary than the passage from Dr. Hyde's philosophy to his Neo-Christianity. His "noxious exaggeration of the person of Jesus" is a purely *a priori* matter. He writes as if criticism had done nothing for our understandiug of the New Testament or the humanity of Jesus. But the book is interesting and valuable as a sign of how we are getting on and what we may expect. We are to have a great deal of this Neo-Christianity in the near future. It preserves "the form of sound doctrine", but only the form. Father, Son and Holy Ghost are none of them what they are in the traditional creeds. The new meanings are all better than the old, but is it fair to judge in this way? In the concluding part there are some things in the line of the practical activities of the Congress of Liberal Religions—a plea for closing up the ranks, for fewer churches in small towns and villages. But alas, there is many a New England village where the number of churches has decreased from four or five to one and that one is as scantily furnished with people on Sunday as the preacher's sermon with ideas;

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THE BOY SOLDIERS OF 1812. By Everett T. Tomlinson. Boston: Lee & Shepard. 319 pp.; $1.50.

This is a sequel to the "Search for Andrew Field," and is one of the helpful books for boys which interests them in history while it amuses them and feeds their imagination. F. W. S.

THE WATCH FIRES OF '76. By Samuel Adams Drake. Boston: Lee & Shepard. 270 pp.; $1.25.

This is the story of the Revolution as told by the hitherto unconsidered rank and file—the men who in fact bore the brunt of that tremendous conflict. Here a choice coterie of aged Revolutionary pensioners meet around the fireside of a country inn, each giving his individual experiences in camp or field, in the most unconstrained way. Each of the old heroes tells the story of the important events and stirring adventures in which he was an actor, in his own language, giving the details as they fell under his observation. The narrators freely criticise or commend the acts of their superiors, without fear or favor. The many strange vicissitudes of a soldier's life are brought out in an interesting way, and the ingenious method the author has adopted serves to free the whole story from the conventional stiffness of the ordinary historical narrative. The illustrations, of which there are many, add materially to the interest in the work.

YALE YARNS. Sketches of Life at Yale University. By John Seymour Wood. New York and London: G. P. Putnam's Sons. 307 pp.; $1.00.

This is a book that the Yale man will wish to see, and that all college men will be more or less interested in, as will those who would like to know what social life in college is; but it is poor stuff for outsiders. So far as it represents the life of a representative group at Yale or elsewhere, it speaks poorly for the life of the "smart set" at college. Practical and other jokes (which look rather pale in the light of the every-day world, away from the college atmosphere), smoking, drinking, games and a considerable amount of sentimentality make up what seems to be the most interesting part of the lives of these amiable and aimless youths. F. W. S.

MORE MEMORIES OF DEAN HOLE: BEING THOUGHTS ABOUT ENGLAND SPOKEN IN AMERICA. By the Very Reverend S. Reynolds Hole, Dean of Rochester. New York: Macmillan & Co., 1894. 294 pp.; $2.25.

Those who read Dean Hole's first volume of "Memories" with enjoyment will be sadly disappointed with this supplementary volume. The former volume was not too severe in its exclusiveness, this one "runs to emptyings" as the old folk say, without reserve. There he had reaped and here the gleanings are but scanty straws, which seldom have in them a grain of wheat. The chapters make the same impression that has been made by his lectures here in America, which they substantially embody; lectures for which he has been paid $3.00 a minute by indulgent audiences, the lecturer sometimes finding his matter running short at the end of three-quarters of an hour. So much the better it would seem. In fact, we have had of late years no grosser form of imposition than that of the English lecturer, who does not understand his business, exhibited as a curiosity for $200, $300, $500 a night.

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The Magazines.

THE CITIZEN for June, among other interesting and instructive matters, contains "An Extensionist's Apologia," from the pen of William Cranston Lawton, which seems to us very well put.

IN THE REVIEW OF REVIEWS for June the most interesting article for Chicago readers will doubtless be Willis J. Abbot's "Chicago Newspapers and their makers."

THE CENTURY for July contains Gosse's memoirs of that very loveable man and supreme master of English, Robert Louis Stevenson. But we believe that the number will be chiefly interesting to the greater number of readers because of the Life of Napoleon, of which we have here a very interesting instalment. The Century Company has issued a map of Napoleon's campaigns, about 18 by 24 inches in size, to accompany the life. Nothing in the magazine is really more full of thought-food than Berry Benson's "Outlines", which appear in the department "In Lighter Vein." We quote the shortest: "A man said, 'Whatever is, is right; let things be!' But his friend said, 'Whatever will be, is also right; let us make a change for the better.'"

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Beginnings of Scientific Interpretation.

About the middle of the twelfth century came, so far as the world now knows, the first gainsayer of the general theory concerning the Bible. Then it was that Aben Ezra, the greatest biblical scholar of the middle ages, ventured very discreetly to call attention to certain points in the Pentateuch incompatible with the belief that the whole of it had been written by Moses and handed down in its original form. His opinion was based upon the well-known texts which have turned all really eminent biblical scholars in the nineteenth century from the old view by showing the Mosaic authorship of the five books in their present form to be clearly disproved by the books themselves.

But Aben Ezra had evidently no aspirations for martyrdom; he fathered the idea upon a rabbi of a previous generation, and, having veiled his statement in an enigma, added the caution, "Let him who understands hold his tongue."

For about four centuries the learned world followed the prudent rabbi's advice, and then two noted scholars, one of them a Protestant, the other a Catholic, revived his idea. The first of these, Carlstadt, insisted that the authorship of Pentateuch was unknown and unknowable; the other, Andreas Mæs, expressed his opinion in terms which would not now offend the most orthodox, that the Pentateuch had been edited by Ezra, and had received in the process sundry divinely inspired words and phrases to clear the meaning. Both these innovators were dealt with promptly. Carlstadt was, for this and other troublesome ideas, suppressed with the applause of the Protestant Church, and the book of Mæs was placed by the older Church on the Index.—Dr. Andrew D. White, *in The Popular Science Monthly for July.*

Mental Traits of Women.

What woman loses in profundity she gains in quickness. She excels in tact, and extricates herself from a difficulty with astonishing adroitness. In language she is more apt than man. Girls learn to speak earlier than boys, and old women are more talkative than old men. Among the uneducated the wife can express herself more intelligently than the husband. Experience in co-educational institutions shows that women are more faithful and punctilious than men, and at least equally apt. In colleges where a record of standing is kept the women gain probably a somewhat higher average. In the years immediately following graduation the men make much greater intellectual progress. Women reach their mental maturity at an earlier age, and develop relatively less after maturity. In many kinds of routine work, especially that requiring patience, women are superior, but they are less able to endure protracted overwork.

We have seen that woman is less modified physically than man and varies less from the average. The same is true mentally. Women are more alike than men, and more normal, as it were. The geniuses have been men for the most part, and so have the cranks. Woman's thought pursues old rather than new lines. Her tendency is toward reproduction, while man's is toward production. Woman loves the old, the tried, and the customary. She is conservative, and acts as societies balance-wheel. Man represents variation. He reforms, explores, thinks out a new way.—Prof. G. T. W. Patrick, in *Popular Science Monthly.*

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Announcements

The Fraternity of Liberal Religious Societies in Chicago.

All Souls Church, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

Church of the Messiah (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

Church of the Redeemer (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

Ethical Culture Society, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

Friends' Society, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

Independent Liberal Church, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. Congregation (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

Oak Park Unity Church (Universalist), R. F. Johonnot, Minister.

People's Church (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

Ryder Chapel (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

St. Paul's Church (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

Sinai Congregation (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

Stewart Avenue Universalist Church, Stewart avenue and 65th street. R. A. White, Minister.

Third Unitarian Church, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

Unity Church (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

Zion Congregation (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

At All Souls Church Dr. Frederic W. Sanders will speak at 11 A. M. on "Culture", from the text: "By their fruits ye shall know them."

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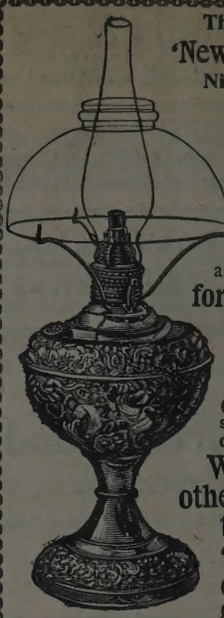

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